CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

BURNS' INQUIRY.

(Continued from page 89.)

A certain class of Evangelicals, however, give their devotion a little more the appearance of sentiment, by dwelling much upon the sufferings and death of our Saviour. These are circumstances of so affecting a nature, and so well calculated to impress an ingenuous mind with the feelings of love, that I am not surprised some well-meaning, though less enlightened persons should have taken it into their heads that the most effectual way of preaching the gospel was, to describe and dwell upon the circumstances of his death. The description of an innocent person undergoing sufferings which were calculated in some way or other to promote our happiness, cannot fail, even in an untutored mind, to raise a sentiment of respect for the generous sufferer, and to beget a deference for his authority which will induce us to regard his precepts.

So far all is well; but we are mistaken if we suppose such a kind of respect constitutes all, or even the principal part of that homage which we owe to our Lord. The death of any philosopher, who fell a sacrifice to the bigotry of the ignorant multitude, would have the same claims upon our sympathy. Without a just conception of the plan of providence which he was fulfilling, of the benevolence and grandeur of its design, of the talents and virtue on the part of its author, requisite to insure success, of the fitness of the means he employed, without a sincere desire on our part to partake of the benefits of his administration, and to co-operate with him in promoting his design; in short, without entering with some enthusiasm into the spirit of our Lord's character, and his undertaking, all the emotions which we feel on the contemplation of his sufferings, are nothing else than the common pity which is excited by any tragic scene.

Now it is but too evident, from the minute and almost ludicrous manner in which they attend to the circumstances of our Saviour's passion, that their ideas rise little higher than this natural sentiment.—Even that, however, when expressed with artless tenderness, is not offensive; a specimen of which has just cast up to me, as I opened the hymn book to prove my observations—

* O let me kiss thy bleeding feet,
And bathe and wash them with my tears,
The story of thy love repeat
In every drooping sinner's ears.

But when these sentiments are cast into a more systematic and theological form, they are equally disgusting for their absurdity and gross familiarity, to a refined taste, either for natural or spiritual things. What are we to think, for instance, of such stanzas the following:—

* Weary souls that wander wide
From the central point of bliss,
Turn to Jesus crucified,
Flee to those dear wounds of his;
Sink into the purple flood,
Rise into the life of God—
I thirst, thou wounded lamb of God,
To wash me in thy cleansing blood,
To dwell within thy wounds; then pain
Is sweet, and life itself is gain.

† How blest are they who still abide,
Close sheltered in thy bleeding side.

‡ Come, O my guilty brethren, come,
Groaning beneath your load of sin,
His bleeding heart shall make you room,
His open side shall take you in—

‖ The dear tokens of his passion
Still his dazzling body bears,
Cause of endless exultation
To his ransom'd worshippers—
With what rapture gaze we *on those glorious scars.*

Or take another specimen from the gospel sonnets:—

§ This for his merit's sake I seek,
Whose blood and wounds to mercy speak,
Who left the rank of glorious choirs,
And heavenly flowers for *earthly briers*,
Our *Sampson* took a *holy nap*
Upon our feeble nature's lap,
He wandering in a pilgrim's weed
Did taste our grief to help our need—

Surely the people who deal so much in blood and wounds, and can use such irreverent familiarity with the person and sufferings of our Lord, must be insensible to that pure and dignified veneration which his character ought to inspire. If they were sensible of it, they would not find it necessary to excite the passions, by conjuring up such tragic images of death and wo.

When the moral sense is once so far purified as to distinguish those traces of true divinity which his character displays, there needs nothing else to produce all the ardour of enthusiastic admiration, and of grateful love.

There needs no stage effect, no pompous epithets, no stirring up by impressions of familiar endearments. The eagle eye of enlightened contemplation gazes calmly at the sun of righteousness, and beholds all its glory, and while we do so (to use an expression of Paul's) we are changed into the same image, from glory to glory, as by the spirit of the Lord.

It is this which constitutes the real value of true devotion; to perceive and to love moral excellence, it is necessary that we possess some degree of it ourselves; and the more we admire it, the more we shall feel an increasing desire to imitate the object of our regard. This is the law of our constitution. But to pore upon a metaphysical proposition, or even to weep over a pathetic tale, are but feebly connected with a disposition of steady virtue. Those who are much acquainted with the religious world know very well that it is no uncommon thing for people of the most orthodox notions, and warmest imaginations, to exhibit immediately after a season of devotion, tempers of mind, and practices, which are utterly inconsistent with the spirit of the gospel.

To conclude this account of evangelical devotion, and to characterise it by a suitable designation, I think we may call it a spirit of punctilious and tragic piety. It is begotten by the doctrines of Calvinism. It is a characteristic of their sect; and without meaning to say, that it is unmingled, in many instances, with a purer spirit, yet the evangelical preachers are chargeable with the evil to the extent to which it prevails.

From the Christian Disciple.

SOCIAL AND PUBLIC WORSHIP.

"One great end of social worship is peace and union; and it ought always to be conducted in a manner which tends not to defeat, but promote that object." So says Dr. Lathrop, in his sermon on "christian fellowship." Admitting the correctness of the sentiment, it will behove Christians of every name seriously to inquire whether their worship is thus conducted, and whether it could not be better adapted to an end so important. Our God is "the God of peace;" our Saviour is "the prince of peace; and his prayer for his disciples was, that they might all "be one even as he and the Father are one." With a temper corresponding with his prayer all our acts of worship should be performed.

While such a diversity of opinion exists in regard to doctrines, institutions, and modes of worship, and while Christians are divided into so many sects; it is hardly to be expected that a person of one sect can attend the meetings of another without witnessing some things which will be to him unpleasant and disagreeable.—But as persons of different sentiments are often intermixed in the same towns, and as individuals cannot always meet for public worship with those of their own peculiar opinions, and must either be deprived of the benefits of public worship, or meet with people of another sect; the laws of christian benevolence and forbearance seem to require that the good persons thus situated should be regarded, and that Christians of each sect should carefully avoid giving needless offence to such worshippers. In our approaches to God we draw near to the common Father of the whole "family in heaven and earth; and we should worship him not as a *party* God, or the God of *our* sect merely, but as the God and Father of all. Our worship of him should proceed from hearts friendly to all who are the objects of his mercy. We should therefore consider whether any thing can be done to render our public devotions more acceptable to God, and at the same time more edifying to the various classes of people who may wish to unite in them.

In societies in general in our land, much is depending on the disposition of ministers.—Their prayers are extempore, and they select the psalms or hymns to be used in the work of praise. Is it not then of infinite importance that they should endeavour so to conduct the various parts of worship as not to wound, much less insult the feelings of any pious persons who may happen to be present? Will not every candid person admit, that for a minister to select hymns, or to use expressions in his prayers to wound the feelings of any who occasionally meet with him for worship, is in a high degree reprehensible? What can be more odious than for a minister in the house of prayer and praise to give vent to his prejudices against his fellow Christians, and that too under the pretext of worshipping the common parent of the whole intelligent family? How incorrect, how unworthy must be our conceptions of God, if we think to please him by mingling with our devotions unkind sentiments towards the objects of his compassion! How forcible were the apostle's questions as addressed to the Jews. "Is he the God of the Jews only? Is he not also of the Gentiles?" To every assuming class of Christians similar language may be addressed: "Is he the God of your sect only? Is he not also the God of others?" Yes, of other sects also. "For the same Lord over all is rich unto all that call upon him."

It is not the design of this essay to induce any denomination of Christians to violate their consciences, or to depart from the precepts and examples of the gospel, to accommodate their worship to the understandings and feelings of persons of other sects; but to persuade Christians of every denomination to examine the oracles of God with pious care, to see what may be done, and what omitted, that all who attend worship with them may be edified and comforted. As much as Christians are now divided, it is believed to be a fact that if all the sects would compare the sentiments which they employ in public prayer and praise, with the examples recorded in scripture, it would be found that by making the scriptures more fully their guide, they would avoid many of the occasions of offence one to another.

Should unscriptural doxologies be wholly excluded from public worship, an important step will be taken towards christian unity. We do not ask the exclusion of any doxology which is authorised by the scriptures. We only request that in this particular the scriptures may be regarded by Christians of every name. In all the scripture examples no instance is to be found in which primitive Christians doxologize the spirit of God as a person. Some of the doxologies are to the only wise God, some to the Lord Jesus Christ, and some to God through Jesus Christ; but the spirit is wholly unknown and unnamed in those doxologies which have the stamp of inspiration. Is this omission to be attributed to the ignorance of the apostles of Jesus? Is it to be ascribed to forgetfulness in that God who inspired the apostles? Or how are we to account for the omission, if worshipping the spirit of God is an essential part of Christian duty May we safely undertake to correct the revelation which God has made of his will, and supply an imagined defect in a point of such importance? If not, can there be the least danger or impropriety in conforming to the gospel, by omitting to do what God has omitted to require?

Will any answer, "we have no wish for union with those who object to the unscriptural doxologies"? In reply, we have one question only to ask—Would Jesus have laid down his life for sinners with such a temper?

EXTRACT FROM MILTON.

The following extract from the works of Milton, was sent us by a valued correspondent. It is from the article entitled "A speech for the liberty of unlicensed printing."

Well knows he who uses to consider, that our faith and knowledge thrive by exercise as well as our limbs and complexion. Truth is compared in scripture to a streaming fountain; if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition. *A man may be a heretic in the truth*, and if he believe things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy. There is not any burden that some would gladlier part off to another, than the charge or care of their religion.—— There be, who knows not that there be, of protestants and professors, who live and die in as errant and implicit faith as any lay papist of Loretto. A wealthy man, addicted to his pleasures and his profits, finds religion to be a traffic so entangled, and of so many piddling accounts, that of all mysteries, he cannot skill to keep a stock going upon that trade. What should he do? Fain he would have the name to be religious; fain he would bear up with his neighbours in *that*. What does he, therefore, but resolve to give over toiling, and to find himself out some *factor*, to whose care and credit he may commit the whole management of his religious affairs—*some divine of note that must be*. To him he adheres, resigns the whole warehouse of his religion; esteems his associating with him a sufficient evidence and commendatory of his own piety. So that a man may say his religion is now no more within himself, but is become a dividual moveable, and goes and comes near him according as that good man frequents his house. He entertains him, gives him gifts, feasts him, lodges him, his religion comes home at night, prays, is liberally supped, and sumptuously laid to sleep, rises, is saluted, and after the malmsey, or some well spiced beverage, and better breakfasted than *he* whose morning appetite would have gladly fed on green figs between Bethany and Jerusalem, his religion walks abroad at eight, and leaves his kind entertainer in the shop, trading all day without his religion.

The light which we have gained was given us, not to be ever staring on, but by it to discover onward things more remote from our knowledge. It is not the unfrocking of a priest, the unmitreing of a bishop, and removing him from off the presbyterian shoulders, that will make us a happy nation; no, if other things as great, in the church and in the rule of life, both economical and political, be not looked into and reformed. We have looked so long up the blaze that Zuinglius and Calvin have beaconed up to us that we are stock blind. There be who perpetually complain of schisms and sects, and make it such calamity that any man dissents from their maxims. It is their own pride and ignorance which causes the disturbing, who neither will hear with meekness, nor can convince, yet all must be suppressed which is not found in their syntagma. *They* are the troublers, *they* are the dividers of unity, who neglect, and permit not others to unite those dissevered pieces which are yet wanting to the body of truth; to be still searching what we know not, by what we know; still closing up truth to truth as we find it, (for all her body is homogeneal and proportioned) this is the golden rule in theology as well as in arithmetic, and makes up the best harmony in a church—not the forced and outward union of cold and neutral and inwardly divided minds.

Where there is much desire to hear, there of necessity will be much arguing, much writing, many opinions; *for opinion in good men is but knowledge in the making.* Under these fantastic terrors of sect and schism, we wrong the earnest and zealous thirst after knowledge and understanding which God has stirred up in this city. What some lament of we rather should rejoice at, should rather praise this pious forwardness among men to reassume the ill deputed care of their religion into their own hands again. A little generous prudence, a little forbearance of one another, and some grain of charity might win all these diligences to join and unite in one general and brotherly search after truth, could we but forego this prelatical tradition of *crowding free consciences and christian liberties into canons and precepts of men.*

DR. BANCROFT'S SERMONS.

In a volume of sermons lately published by the Rev. Dr. Bancroft, of Worcester, an interesting account is given, extending from the sixth to the thirteenth sermon, of the corruptions and abuses of the christian church, and of the causes and nature of the reformation. The following passage, distinguished for its eloquence and the justness of its sentiments, stands at the commencement of this series of sermons.

"Before we enter on this extensive subject, however, I would premise one general observation, to prevent censorious judgment respecting those who differ from us in their ecclesiastical constitutions and their forms of public worship. We have an unquestionable right to place the corruptions and abuses of all denominations in the strongest light, that they may not be avoided; but we have no authority to judge and condemn the persons of men. To his own master every servant must account. Christianity was designed to be an universal religion; and in its constitution and general principles it is fitted for this purpose. The divine author left nations and communities of men at liberty to adapt external forms to the state of society, to the nature of civil government, and to the general improvement of particular ages and countries. In every communion the sincere worshipper will be accepted. Indeed, no individual of the human family, as I verily believe, is necessarily excluded from the acceptable service of his maker; and without sincerity no one will find acceptance. Hear the language of an enlightened and liberal English divine on this point—'Though your church was pure, without spot or imperfection, yet if your heart is not turned to God, the worship is hateful, and the prayers are an abomination. The homage of the darkest Pagan, worshipping, he knows not what, but still worshipping the unknown power that formed him—if he bows with humility, if he praises with gratitude, his homage will ascend grateful to heaven; while the dead, careless formality of prayer, offered up in the proudest christian temple, shall be rejected as an unholy offering. For, think you, that the Almighty esteems names and sects? No; it is the heart that he requires; it is the heart alone that he accepts; and much consolation does this afford to the contemplative mind of man. We may be very ignorant in spiritual matters, if the ignorance cannot be removed, and yet be very safe. We may not know in what words to clothe our desires in prayer, or where to find language worthy of being presented to the Majesty of heaven. But amidst the clouds that surround us, here is our comfort—in every nation, he that worshippeth in humility, worshippeth aright; he that praiseth with gratitude, praiseth well. The pride of establishments may despise him, but the wisdom and the righteousness of heaven will hear and approve him.'"

CAPPE'S PRACTICAL DISCOURSES.

The following extract is from Discourse 2d, entitled "The hope of the righteous in death."

Death is a very serious and important point in human being; and however the vain, the giddy, the timid, the worldly, may forget or turn aside from the contemplation, it is one of the most striking features in the character of the wise and prudent, that they "number their days, and consider their latter end." We find ourselves in this world, yet we feel the most assured conviction, that the day will at length come when we shall be found in it no longer. We know that our way out of it is through "the valley of the shadow of death;" and that our

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* Wesley's Hymn, 32.
* Hymn 20.—† Hymn 25.—‡ Hymn 29.—‖ Hymn 64.
§ Part v. Sec. i.

road through life, whatever be its turns and changes, whatever may be its apparent course, is really at all times directly tending thither.—Thus circumstanced, it might be expected that mere curiosity alone would prompt us to inquire whither we are going; to gather all the knowledge we can obtain concerning that land of silence and insensibility that lies before us; and to examine whether there are any issues out of it, or any thing to be discovered beyond it.

This we know certainly, that it is the end of all secular pursuits; of all sublunary pleasures; of all temporal possessions; of all earthly hopes; of all the friendships, the connexions, and the usefulness of this world. Viewed in this light, it is not pleasant; it is a gloomy prospect, dark, dismal, and dejecting. Very hard must be that heart, that, with such views alone, can look down into the grave unmoved. I do not wonder if you start aside from the scene where your friendships, your pleasures, and your hopes, are to expire. I do not wonder if you shrink from those awful caverns, where at length you are to resign yourselves to total solitude, and everlasting night. I do not wonder if the spectres of that melancholy region should sometimes intrude upon your fancy in the gaieties of life, to check your exultation, and embitter your enjoyments. Such views of death, if better can be obtained, one would not willingly cherish. Interest then joins with curiosity to engage our inquiry, whether any thing may happen beyond it.

Take Job's question to Reason; ask her, "If man dies, shall he live again?" Partial to her children, she would not wish to believe that like the inferior animals they perish; pious towards God, she conceives that in their immortality she could behold a striking illustration of his glories; but diffident, modest, and perplexed with many difficulties, deeply affected by many dubious appearances, it is but a feeble and wavering hope that she administers. She looks upon Affliction, and wishes her more cordial comfort; she looks on Virtue, and wishes her more animating encouragement. "God," she says, "is great, and I know him not!"

Take Job's question to the Author of your faith, and hear his reply on the important subject. Does he speak doubtfully? Does he express himself darkly?—"I am," says he, "the resurrection and the life; he that believeth on me, though he were dead, yet shall he live." Christ hath abolished death, and hath brought life and immortality to light by his gospel. In this faithful witness, ye may repose unshaken confidence. He has himself trod the same darksome road; and there wants nothing but to acquire, and to maintain, that purity of character which he demands as the condition of a glorious resurrection unto life, to support your boldest hopes, and fully to justify that christian triumph—"O death! where is thy sting? O grave! where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through Jesus Christ our Lord!"

You know that he was in the bosom of the Father; and that no man knoweth the Father save the Son, and he to whom the Son shall reveal him: that the words he spake were not his own, but the words of the Father who sent him. You know the voice from heaven which proclaimed him the beloved Son of God; you know the miracles which Jesus wrought in demonstration that God was with him; you know the story of the cross on which he died, and of the grave from which he arose; you know that by "many infallible proofs" he showed himself alive, frequently conversing with his disciples until the day when he was taken up into heaven; you know with what demonstration of the spirit he gave evidence that he was exalted to the right-hand of power;—you need not, I am persuaded, any words of mine to confirm your faith in that plenitude of evidence which the Prince of Life has added to the wishes of reason, and the doubtful whispers of tradition, on this subject.—You do believe—yield yourselves completely to the influence of that faith, that "the righteous hath hope in his death."

CHRISTIAN REGISTER.

BOSTON, FRIDAY, JANUARY 24, 1823.

Our readers will notice on our first page an article on "Social and public worship," in which the writer censures the practice of those clergymen who introduce into their public prayers expressions of a sectarian character, adapted to disturb the devotions and wound the feelings of pious minds of other denominations.

We regret that we have just had so striking an instance of it, on an occasion when, if ever, sectarian prepossessions should give place to the enlarged and generous spirit of Christianity. We think the complaints of our correspondent, relative to parts of the religious services before the Howard Benevolent Society, are perfectly just. It was indeed pleasant to see Congregationalists uniting with so much readiness and christian feeling with Episcopalians, in their form of worship. It led us to hope that the spirit of the gospel would finally triumph over and subdue our party feelings. But it was truly afflicting to have this harmony interrupted and the whole beauty of the service marred by the unnecessary introduction of sentiments which, if reflected on, it could not but have been perceived, must disturb the devotions and offend the consciences of a large number who came to contribute, with the best feelings, to the funds of this truly excellent institution. We hope it proceeded from nothing else than the want of sufficient reflection on the impropriety and injustice of the proceeding, and not from any disposition to take advantage of this charitable occasion to enforce obnoxious doctrine on hearers who differed from the preacher.

MASSACHUSETTS PEACE SOCIETY.

Seventh Annual Report.

We have experienced a high gratification from perusing the seventh Annual Report of the Massachusetts Peace Society. The account it gives of the progress of peace sentiments, and of the exertions that are making to present to all christian people just views of the character of war are truly encouraging.

It appears by the report that 13,846 numbers of the Friend of Peace, and other tracts, have been gratuitously distributed during the past year, by the society and its auxiliaries; and that 3297 other tracts have been sold during the same time; making in the whole, 17,143 peace tracts sold and distributed.

Extracts from the Report.

In the gratuitous distributions, besides the many copies which have been circulated in the United States, some have been sent to each of the British provinces in America—some to France, Holland, and Russia, on the continent of Europe—to Calcutta, Ceylon, and Serampore in Asia—to New Holland, Otaheite, and the Sandwich Islands—and some to South America.

A gentleman by the name of Matthew Simpson, residing at Ballston Spa, in New-York, on reading some of the peace tracts, became impressed with the importance of their object, and travelled through several counties in that state, and a few towns in Vermont, and procured 1950 subscribers for a book to be composed of the Solemn Review, and seven numbers of the Friend of Peace. He then procured the copies to be printed, and distributed them himself.

In former years, tracts were sent into all the neighbouring British provinces. The seeds thus sown have taken root, and pleasing fruits have already appeared. In Nova Scotia we have an active agent in Walter Bromley, Esq. formerly an officer in the British army. Through his exertions, aided by respectable gentlemen of different denominations, a society has been organized at Rawdon, in that province, as large as ours was at its formation. By a letter from one of its officers, recently received, we are assured that considerable effect has been produced on the minds of many people; that articles have been admitted into newspapers to excite attention to the subject—and that gentlemen high in office and truly respectable, have approved the peace tracts, and the exertions to render war the abhorrence of man.

The progress of the society in Great Britain for promoting permanent and universal peace is truly animating. Their report for 1822 has not been received; but their fifth report contains facts worthy of notice. They had then 300 new subscribers, and two new auxiliary societies. They had printed 219,250 tracts; and their sales and distributions in the preceding year had amounted to 22,000 copies. Two tracts and one report had then been translated into Spanish, and since that time six tracts have been translated into French. Their subscriptions and donations in one year had amounted to nearly $1800—a much larger sum than has ever been received in one year by our society. Yet how small was this sum when compared with what the same subscribers and donors have had to pay annually in support of the military system. There is scarcely any thing which the people of a warring nation eat, or drink, or wear, for which they do not, in some form or other, pay something of "the price of blood!"

With great pleasure, the committee observe that a correspondence has lately been opened with the "Society of Christian Morals," in France, by a letter from Baron Turckheim, one of its Vice Presidents—which letter has been answered. The society in France has been sanctioned by the government. One of its avowed objects is the promotion of peace.—From a society thus sanctioned, embracing men of high rank, renowned for talents, integrity, and benevolence, much good may be expected. A duke of the kingdom is president of the society, and several of the nobility are among its officers and members. A few men near a throne, who are imbued with pacific sentiments, may cause a great change in the policy of a nation celebrated for its exploits in war.

The following is a list of officers of the M. P. S. for 1823.

His Honour William Phillips, *President.*
Hon. Thomas Dawes, *Vice President.*
Mr. David Reed, *Treasurer.**
Rev. T. M. Harris, D. D. *Recording Secretary.*
Rev. Noah Worcester, D. D *Cor. Sec'y.*
Rev. John Foster, D. D. 2d *Cor. Sec'y.*

Trustees.

Rev. John Foster, D. D.
Rev. Abiel Holmes, D. D.
Professor Levi Hedge,
Rev. Daniel Sharp,
John Kenrick, Esq.
William Wells, Esq.

Executive Committee.

Rev. Noah Worcester, D. D.
Rev. John Foster, D. D.
Rev. Ezra Ripley, D. D.
Rev. Elijah Parish, D. D.
Rev. John Pierce, D. D.
Hon. Samuel Haven,
John Tappan, Esq.
Mr. Thomas Vose,
Jonathan Phillips, Esq.
Mr. Eliphalet Kimball.

Appendix to the Seventh Annual Report.

Since the Seventh Annual Report was formed, intelligence has been received both from Warwick and from Philadelphia. The Branch Society in Warwick, of 31 members, has been organized.

In Philadelphia a long wished for event has occurred. A society styled the Pennsylvania Peace Society, of about 100 members, has been organized; and their constitution has been published in Poulson's American Daily Advertiser.

The meetings of the society are to be held on the 25 of December and the 4th of July annually. Happy it would be for our country if these two days should be observed for the same benevolent object in every part of the United States.

* Annual subscriptions to the M. P. S. may be paid at the office of the Christian Register.

NEW RELIGIOUS PAPER.

A few months since proposals were issued for the publication of a religious paper at Brooklyn (Con.) to be entitled *The Liberal Christian.*

The following extract from the prospectus will show the intended character of the work:—

"The object of this publication, will be to assist in the diffusion of religious knowledge—the knowledge of the history, evidences, doctrines, ordinances, and spirit of Christianity. It will contain sketches of Ecclesiastical History, plain expositions of scripture, an explicit statement and defence of the editor's views of "the truth as it is in Jesus," and earnest exhortations to a devout and holy life."

The paper is to be issued once a fortnight. Each number will contain 8 pages, large octavo. The annual price to subscribers is one dollar.

We have just received the first number of *The Liberal Christian*, which was issued Jan. 11, as a specimen of the work. The regular publication of the work will commence as soon as sufficient patronage is obtained to justify it. The correct views and excellent temper of the first number induce us strongly to hope that the work may find such encouragement as will insure its permanent establishment. The very moderate terms on which it is afforded, render it practicable for many to possess it who cannot afford to subscribe for other publications. We are persuaded that if it is sufficiently circulated it must be a great means of good to the particular region for whose benefit it is designed.

Our readers cannot fail to be pleased with the following remarks from the editor's address:—

"Our highest ambition is to do all we can, little as that may be, in this best cause—to diffuse the light of knowledge, and promote in the world charity, and all the graces of true religion. This we should prefer to do, if it were possible, without questioning the wisdom, or censuring the temper of any of our fellow christians. But truth will require us to tell of ignorance, error, and misrepresentation.—We take no pleasure in recounting the follies and vices that have disgraced the christian name; but because we revere Christianity, and hallow it above every thing but God, whom it teaches us to worship, and Jesus Christ, who died to establish it on earth, we desire that the abuses of this heavenly gift should be exposed to view."

FOR THE CHRISTIAN REGISTER.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

No. I.

I have lived long enough in the world to exhaust all its pleasures, and be more than satiated with its cares. Like other old men, I look back upon a life of mingled joy and sorrow, light and darkness, and take an equally melancholy satisfaction in the remembrance of each. There is one light, as I look back, which I see shining every where; brighter than the sun of my prosperity, and casting the rainbow of peace on every cloud of my adversity—and that is the light of God's love. I cannot remember the hour when I have not seen its shining. Oh, that I had always honoured and loved it as became his child!—And even now, when the infirmities of age are stealing upon me, and to the outward eye of man there remains nothing for me but toil and sorrow—even now, that love is not withdrawn; and it has lighted up, as I may say, a torch of hope, which dissipates all the present clouds of earth, and scatters the thick darkness of the valley of the shadow of death He who was the guide of my youth, is the strength of my age. He who was my sun at the noon of life, is my shield at its close.—Why should I fear for the future, when the past, though chequered with ill, is yet one continued testimony of divine faithfulness?

Methinks, as I draw near the tomb, I am as much tranquilized and gladdened by my remembrance of the past, as by my religious hope of the future. And why should I not be? For my faith in the promises is always the clearer and brighter, when I think of my experience of past faithfulness; and my hope is never so steadfast, as when it is supported upon the arm of memory. It is when I reflect on the joy and peace of days gone by, that I feel most able to trust those which are coming. It is then, that

> Religion bears my spirits up,
> And I enjoy a blessed hope.

I cannot, indeed, remember the time when I had not a sense of religion, and a fear of God; and I have no doubt that it is owing to my early and habitual impressions, which became interwoven in my soul, as a part of its very fabric, or constitution, that I have enjoyed such quietness and steadfastness throughout a long pilgrimage. Little do parents consider, while they are forming their infants' hearts and characters upon other principles, and teaching them to act by other motives, how difficult they render an habitual subjection to religious motives afterward, and how they subtract from the sum of their religious enjoyment! Were all mothers like mine, how greatly would the obedience of the young christian's pilgrimage be facilitated, and its peace ensured!—I love to dwell on the memory of that honoured woman. My earliest recollection of her is in the act of teaching me to pray—when she every evening took me on her knees, and clasping my little hands, made me repeat, after her, my childish petitions. Methinks I still see the beautiful expression of her maternal eye, and feel the kiss, full of affection and piety, with which she closed the service. At such times, she would also explain to me the purposes of prayer, and teach me to love the good Being, who gave me father and mother, and made me happy. She would often, in kindness and cheerfulness, when my young heart was full of gaiety, remind me of the Father above, and direct my gratitude to him. So that his image became associated in my thoughts, with all that was gladsome and delightful; with every satisfaction and every joy. It was mingled with all my remembrances of maternal fondness, and the love of God grew upon the same branch with the love of my parents. I sought to please him, I feared to offend him, I loved to speak of him, and to him, in the innocent openness of my young heart, and to regard him, in all respects, as I did my parents. Thus there was nothing of severity, or gloom, or dread, in my early religious feelings. I knew nothing of the dislike of religion, which I have seen in many others. The judicious piety of my parents made it a delight to me, and not a burden. I saw it mixing with all their thoughts and pursuits, most evidently the ingredient of life which did most to make it happy; never casting a gloom over them, never arraying them in sternness, nor driving away innocent pleasures;—and thus it found its way to my heart, and (blessed be He who has supported me) has never left my heart, or ceased to be its joy and peace I have much inconsistency to be ashamed of, and many sins to lament; but, thanks to my pious parents, and the grace of God, I have never failed to find religion a pleasure, and never withdrawn from my father's God.

Oh that parents would but take a hint of wisdom from this, and treat the young immortals committed to them, as if they were indeed immortal!—*I*—have no children—It hath not pleased my Father that I shall leave my name behind me. I cannot, therefore, repay to my own offspring, the debt which I owe to my parents; I can only intreat others to do it. And I do solicit them to learn from this example, to drive austerity from their religious teachings, and to make the idea of God not only one of the earliest, but one of the *happiest* of the infant mind. Let it be presented, not rarely, with ceremony, and on occasions of sadness and alarm—as if a fearful object of dread, which shuns all that is happy; but let it be a familiar thought, beloved, because always connected with happiness, and to be feared only by those who do wrong.

Thus passed the years of my childhood—happier were never known. I was made early familiar with the history and truths of revealed religion, and taught to act every day from a regard to them before any other motive. My parents were very seldom known to employ other motives with their children than those of religion. And the consequence was, I was always made to inquire, *is it right, will it please God, would Jesus approve this, is this doing as I would be done by*—till such questions formed the standard of my conduct just as *what will people think, is this genteel, is this for my interest*, are the inquiries which decide the men of the world.—They referred me, on all occasions, to the life and example of the Saviour, and taught me to contemplate with admiration and delight, the purity, benevolence, and piety, of that holy pattern. They tried to make it my ambition to imitate him; and never shall I forget how I was sometimes affected by the earnest and feeling manner in which they told me the wonderful story of his love and sufferings, and urged me to begin young and follow him.

Such, in general, was something of the system of paternal instruction to which I owed so much; for it gave me a religious propensity, which, in all the after struggles and sins of life, I never lost.—Truly, God's greatest blessings are pious and faithful parents!

COMMUNICATION.

Anniversary of the Howard Benevolent Society.

We attended the services on this anniversary, in the *Old South Church*, in consequence of the invitation given in the newspapers, and from the pulpits, calling upon Christians of all denominations, to unite in contributing to one of the most praise-worthy charities existing in this city. Our expectation of gratification was heightened by the knowledge that the sacred music was to be performed by a select choir, accompanied by the new and superior organ, under Mr. Taylor; and that the sermon was to be delivered by the learned Dr. Jarvis. The same anticipations of delight appeared to have been felt by large numbers, as the church was early and unusually filled, and, as it appeared, by respectable persons from all the religious societies in town. The society had been at the expense of accommodating the worshippers with a printed "*Order of Service*," freely distributed in the pews; an instance not less rare than beneficial, and which might be imitated, with much utility, by other societies, on all future occasions. On taking up this pamphlet, we perceived it was chiefly a selection from the Common Prayer Book, in use by the episcopal churches, with a special, and we presume, original prayer, for the Howard Benevolent Society. Our first feelings, on glancing at the pages

of this order of service, were those of surprise, that this selection should have been made for a mixed audience, in a congregational church;—and we regretted that the reverend preacher had not, in imitation of the laudable practice of other episcopal divines, composed, or collated a prayer, to be read or spoken, without otherwise infringing upon the order usual to congregational worshippers, who undoubtedly, on this occasion, composed a large part of the audience. The inconvenience was experienced during the evening, as the congregation did not seem to know the precise times of rising and re-seating themselves, which are so familiar to episcopalians, and the omission, or irregularity of which, occasions equal embarrassment to preacher and auditors. But this evil was of minor consequence.

Several passages met our eyes, in the order of service, which seemed to be so improper, for religious services for all denominations, that our feelings were shocked, and much of the gratification expected from the occasion, was lost. The Howard Benevolent Society is composed of Christians of all denominations; and a general invitation was industriously given to all, of whatever sect, to unite in these anniversary religious services. It was natural to expect, therefore, that the feelings of pious persons would not be hurt in any thing that should be uttered in God's temple on this occasion, when individuals of all sects were invited to unite their offerings, as members of the same christian body, to relieve their suffering brethren. At such a time, the most scrupulous care, in our opinion, should be taken, to free the services from every thing sectarian, or repulsive, that concord and piety might pervade the heart of every worshipper, and that conscientious persons should not have their feelings outraged by the utterance of expressions at which they cannot but be shocked and pained.

Before we proceed to quote the offensive, and, as we cannot but deem them, unscriptural passages, referred to, we will offer a quotation from Psalm xli. found in the order of service, which appears to me very irrelevant, not only to the special occasion of this charitable anniversary, but to the ordinary religious services of christians. "Mine enemies speak evil of me; when shall he die, and his name perish? Let the sentence of guiltiness proceed against him, and now he that lieth, let him rise up no more, &c. &c." These, and many other passages in the psalms of David, considered to have been rather predictions than holy desires, seem to us to be of little service in exciting the benevolent feelings of the disciples of the Prince of Peace, who taught those under his mild dispensation the godlike principles of universal love and good will, even to enemies.

We turn now to the objectionable passages referred to. "Here all standing up," says the order of service, that is, trinitarians and unitarians, (the latter as evidence of their acquiescence,) "the *minister shall say, Glory be to the Father, and to the Son, and to the Holy Ghost*:—Ans. As it was in the beginning, is now, and ever shall be, world without end!" Again, while the whole congregation are supposed to be standing, and the choir chanting, accompanied by the loud and swelling organ, the following words are expected to be uttered, and joined in by this mixed assembly. "*O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, &c. have mercy upon us.*"!! Once more, in the benediction, the congregation all standing, of course, the minister, with outstretched arms, says, "*The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, &c.*" We do not, by any means, purpose to argue here, whether the above expressions are scriptural or not.—This has nothing to do with our argument. We say, however, with confidence, that inasmuch as a large portion of the inhabitants of this city, invited to attend this anniversary, do not believe them, but, on the contrary, find them to be repulsive and shocking to their minds, it was greatly injuring their feelings, to introduce them in the religious service in which they were expected to unite.

The people standing, were required to say, with the minister, in the Apostle's Creed, likewise, "*I believe in Jesus Christ, &c.*" that "HE DESCENDED INTO HELL;" and "*I believe in the Holy Ghost:* THE HOLY CATHOLIC CHURCH." Do Episcopalians all believe that Christ descended into hell? And was it to be expected that this congregation should, thus solemnly, almost in the form of an oath, declare their assent to this declaration? The holy catholic church! Was it to be supposed that a numerous body of congregationalists were to make this solemn avowal? That is, to profess a belief in the claim made to apostolical origin, or that their congregationalism meant nothing?

But we forbear. It was with great conflict with our feelings, that we could sit and listen to the above, notwithstanding the attraction of Dr. Jarvis's excellent sermon, and the impressive manner in which he conducted the services. And it is with unfeigned sorrow and regret, that we feel called on to animadvert, in christian temper, as we hope, upon proceedings which, on candid examination, will appear, we doubt not, to all enlightened and reflecting persons, as a departure from that prudence and propriety, which should govern on similar occasions.

A Unitarian member of the Howard Benevolent Society.

MR. REED—Be good enough to draw the attention of your readers to the following sentence with which Bishop Watson closes his celebrated collection of theological tracts.

"I take my leave of the reader with freely expressing a general wish—that we may all of us, in our respective stations, become more disposed to provoke one another unto love and good works, and less disposed to backbite and devour one another for our opinions; that Christianity may have its root in our hearts, rather than in our heads; that it may show forth its fruit in the purity and integrity of our lives, rather than in the vehemence and subtilty of our disputes; in a word, that the time may at length come when every individual, in the church and out of the church, Trinitarian and Unitarian, *may love his own heresy less than gospel charity.*"

AMEN! AMEN! AMEN!

Among the works reviewed in the last number of the Christian Disciple, is one entitled,

The treatise on Religious Affections, by the late Rev. Jonathan Edwards, A. M. somewhat abridged by the removal of the principal tautologies of the Original; and by an attempt to render the language throughout more perspicuous and energetic. To which is now added, a copious Index of Subjects. 16mo. p. 316. Boston. 1821.

The following is the closing paragraph of the review.

There is one more observation which we wish to make, and which has often occurred to us on reading the devotional works of Calvinistic writers. We do not recollect a single suggestion in this book, calculated by its effect on the heart of man to excite or promote real piety, with which we do not fully accord. So true it is, that all piety must be founded on those great principles of religion, in which all Christians agree. And whenever we depart from these great principles, it is only to wander in mazes which have as little to do with the heart of man, as with the simplicity of the gospel.

GENERAL INTELLIGENCE.

THE WHALE FISHERY.

It appears by an abstract published in the Nantucket Inquirer, of two letters from the collector of New-Bedford, to the Hon. Mr. Baylies, Representative in Congress from Bristol district, that the number of vessels employed in this fishery from New-Bedford in 1821 was 68, tonnage 16,222, navigated by 1350 men and boys. The oil and bone brought to New-Bedford from the Pacific Ocean, from the spring of 1815 to the commencement of the year 1822, are estimated at 1,713,600 dollars. The capital employed from New-Bedford in the fishery in the Pacific is $350,000. The annual income from this capital is $500,000, exclusive of the profits arising from the manufacture of spermaceti candles. The annual income to Nantucket and New-Bedford together, from the same fishery, is estimated at $1,500,000. The oil and bone brought into both places, since the late war to Jan. 5, 1822, is stated to have exceeded $6,000,000. The North Pacific Ocean, between the latitudes 38, and 48, is said to afford, at the present, the most profitable fishing.

The number of vessels now engaged in the spermaceti whale fishery, from Nantucket, is 83; those from New-Bedford are 42; and the number from all other ports of the U. S. amounts only to 27, and of those only 4 are from Boston.

The amount of tonnage employed in this fishery from the U. S. is 45,600, the whole number of men employed is 3,192.

During the three last years, there have been imported into Nantucket 2,101,292 gallons, and into N. Bedford, in the same time, 1,407,797 gallons of spermaceti oil, amounting in the whole to 3,509,089 gallons.

The capital interested in this trade from Nantucket, is estimated at four millions, and that from N. Bedford at two millions. This trade employs more tonnage, and a much greater number of seamen than the trade to Canton.

In a late Newport (R. I.) paper an account is given of an occurrence at that place, tending to show, as the writer supposes, that cats have a propensity to suck the breath of children. The account is, that a *domestic* saw a cat mouth to mouth with a child, nearly suffocated, and that when driven away, the cat was eager to return again to the place.

A writer in the Old Colony Memorial very justly ridicules the idea of such a propensity in cats. He contends that the cat can find no nourishment in the supposed operation of sucking the infant's breath, since it is well known that respiration destroys the vital principle of the air. Besides, as the lungs of the largest cat contain less air than those of the smallest infant, a cat could not empty them so as to destroy life by suction. But even setting aside this argument, we find that by the wise and benevolent provisions of providence, the mouth is not the only inlet to the lungs; so that while the cat was taking the breath of the infant from its mouth, the air would immediately rush to the lungs through the nose.

The writer in the Memorial concludes with the following remarks:

The whole affair we take to be this, that the cat has sometimes, for the purpose of warmth, been found upon the breast of a child, and its pressure may have produced distress. Against this event parents may be on their guard, and on their guard too against distressing themselves with an idle superstition that the cat has a natural hostility to infants.

New Organs.—The new Organ at the *Old South* was built by Mr. Thomas Elliot of London, by an express order from a committee of the Old South Church. This organ is 19 feet high, 13 wide, and 9 deep. It consists of 1210 pipes, with three rows of keys, and one and an half octave pedals for the feet. A person was sent from England for the express purpose of setting up the instrument. Its cost is said to have been between eight and nine thousand dollars.

The new organ lately erected at Mr. Ware's church in Middle street, was made by Mr. Thomas Appleton, of this city. It is 17 feet in height, 9 in breadth, and 5 in depth. It has 685 pipes, with two rows of keys.

By the Bill of Mortality for the city of Boston, for 1822, it appears that the number of deaths during the year was 1203. The following table shows the number that died each month.

Januray	85
February	82
March	104
April	94
May	77
June	77
July	80
August	109
September	126
October	130
November	114
December	125
	1203

Of this number 356 were under ten years of age.—The number whose death was occasioned by consumption was 166, the number by fevers of different descriptions was 103.

The Rev. Nathaniel Thayer, D. D. of Lancaster, has been appointed by the Senate of this state to deliver the next Election Sermon.

Liberal Donation.—We learn that DAVID SEARS, Esq. has given to the city of Boston a deed of the valuable estate called the *City Market*, which was lately owned by a Corporation, but has been purchased by Mr. Sears, at the cost of $60,000, on the following liberal conditions, viz: that the income shall be funded annually, and that half the interest arising from the fund shall be paid, for the use of him and his heirs, to the Wardens of St. Paul's Church; the other half to be expended from time to time, first in ornamenting the Common, improving the Mall, and building a wall round the Pond; and then for such public improvements in the city of Boston, as the Mayor and Aldermen for the time being, shall think fit to be made. It will be perceived, that the fund for public improvement will be rapidly increasing, and that, at the same time, it will produce a perpetual income for the improvement of the city.—*Daily Adv.*

The collection on Wednesday evening, at the meeting of the Howard Benevolent Society, amounted to the generous sum of $327,80.

On Tuesday night Howard Trask made his escape from the jail in this city, and has not yet been found. He was sometime since acquitted from an indictment of murder in the state prison, on the plea of insanity; and in Sept. last, he killed two of his fellow prisoners, in the jail from which he has now escaped. Since this outrage he has been kept in irons. This is the second time he has freed himself from his chains in a most unaccountable manner.

Crimes and Punishments.—At the January term of the Municipal Court for this city, nine persons were sentenced to hard labour in the state prison, mostly for larceny. One of them was sentenced for eight years, four for six years, one for five years, and three for two years. Nine persons were also sentenced for different periods, not exceeding a year, to the common jail.

The expense of the Massachusetts state prison during the last year was $11,271,61. The whole number of convicts was 229. During the year 61 were discharged, their time having expired—91 were admitted—14 were pardoned—10 died—and 1 escaped.

A committee of the Legislature of Maine, "on the establishment of a state prison or penitentiary" have reported in favour of the establishment of a state prison at Thomaston. The argument of most weight in favour of its being established at this place is, that there are inexhaustible quarries of marble, as well for building a prison as for supplying materials for the labour of the convicts.

A petition is before the Legislature of the state of Maine, for the erection of a bridge across Fore river, which shall connect Portland and Cape Elizabeth.

The house of Mr. Nathan Ross, Jr. of the town of Anson, in Maine, was consumed with all its contents, on the night of the 12th inst. The progress of the flames was so rapid that it was impossible to rescue those within. Mrs. Ross, with three children, perished in the flames.

A very distressing fire lately took place at Port-au-Prince, by which from 150 to 200 houses were destroyed. The loss of property was estimated at about 3,000,000. President Boyer has opened the ports for the free admission of lumber, and all articles of building, as well as of provisions.

Executive Appointments.—The following nominations have been made to the Senate, by the President of the United States:—Mr. Hugh Nelson, of Virginia, to be Minister to Spain in the room of Mr. Forsyth, about to return; Mr. Cæsar A. Rodney, of Delaware, to be Minister at Buenos Ayres; and Mr. Richard C. Anderson, of Kentucky, to be Minister at Colombia.—We learn also that John M. Forbes has been appointed secretary to Mr. Rodney; Charles L. Todd, secretary to Mr. Anderson; and John B. Prevost, Charge d'Affaires to Peru.

On Wednesday, the 15th inst. a new Congregational Church, lately erected in Carver, (Mass.) was dedicated, with appropriate exercises, to the service of God. The sermon was delivered by the Rev. Mr. Storrs, of Braintree.

By a communication published in the *Old Colony Memorial*, it appears that this religious society is under the patronage of the Domestic Missionary Society.

Brown University.—An elegant brick building, 120 feet in length, 40 feet in breadth, four stories high, and containing 48 rooms, has been built at Providence, during the season past, by the Hon. Nicholas Brown, and presented to the Corporation of the University, to be held by them with the other corporate property, according to their charter. The building is situated a few rods northerly of the other college. At the suggestion of the liberal donor, the Corporation have named the building *Hope College.*

We are happy to learn that the increasing number of pupils at this respectable Institution, has, for some time past, rendered an additional building highly necessary.

Harvard University.—The Hon. Harrison Gray Otis has been appointed a member of the Corporation of Harvard University, in the place of the Hon. John Lowell, resigned.

We understand that the Rev. David Benedict, of Pawtucket, (R. I.) is preparing to publish "A History of all Religions." He intends to append to this work, tables of the Literary and Theological Institutions, Missionary, Bible, Tract, and Sabbath School Societies in the Christian World, and he requests the aid of his friends in furnishing such information on these subjects as may enable him to accomplish the work more perfectly.

The late London papers announce for publication a work to be entitled "Memoirs of the History of France, under Napoleon, written at St. Helena, as dictated by himself." In the publisher's advertisement, he states that the work was commenced by Napoleon immediately on his arrival at St. Helena, and prosecuted during his life. Though it was dictated to others, yet the manuscript was revised and corrected by his own hand. "These manuscripts," says the advertisement, "entirely covered with his own hand writing, have been preserved with care, because nothing from so celebrated a man will be indifferent in the eyes of posterity, and beside, these precious manuscripts are a proof of authenticity which no one can presume to call in question."

Associations called "Seaman's Friend Societies," and "Bethel Union's," are established in about forty seaports in England and Wales, Scotland and Ireland. There are others in New-Brunswick, Bermuda, Berbice, and Cronstadt.

Sabbath Schools.—The "Sabbath School Union" for Scotland, have in their connexion 916 schools, and 55,886 children.

The "Pittsburg Sabbath School Union" has under its care 30 schools and 2,400 scholars.

The report of the death of Letetia, the mother of Napoleon Buonaparte, is contradicted in the Paris papers of November 19th, received at New-York.

A surgeon of Grenoble, by the name of Renaud, has invented an instrument by which the operation of extracting the stone is performed in less than two minutes. It is also asserted that the operation is performed without danger.

Our summary of Congressional proceedings, and of the transactions of the General Court of this state, are necessarily omitted this week.

MARRIED,

In this city, Mr. John Sargent to Miss Sarah Wilkins.

In South Bridgewater, Mr. John Stetson to Miss Irene Freeman Ames, grand daughter of the late Rev. Z. Sanger, D. D.

In Portland, Mr. Leonard Bond to Miss Harriet Shaw.

In Charleston, Major John Blackwood to Miss Caroline L. Gibbs.

DIED,

In this city, Dr. Samuel Hemmenway, aged 45.—Mrs. Mary Hopkins, aged 87.—Mr. Samuel Cook, aged 38.

On the 27th Oct. on board the ship Moss, on her passage from Philadelphia to London, the Hon. William Lowndes, of South Carolina.

At Hudson, on the 7th inst. Mrs. Allen, mother of the late Lieut. Allen.

The number of deaths in Hopkinton, N. H. the last year were 70, of which 35 were of throat distemper.

CHRISTIAN DISCIPLE.

JUST PUBLISHED by WELLS & LILLY, Court-Street, Boston—the Christian Disciple for November and December.

CONTENTS.

Thoughts on the Religion of the Middle Ages.—Do Good and Lend, hoping for nothing again.—Opinions of Foreign Jews.—On Regeneration.—Sketches of the Life and Character of Fenelon.

Miscellaneous Collections.—The place of Piety amongst the Virtues.—A Hymn for the tune China.—A Hymn for the New Year.

Review.—Charles Ashton; the Boy that would be a Soldier.—The Treatise on Religious Affections, by the late Rev. Jonathan Edwards, A. M. somewhat abridged by the removal of the principal tautologies of the Original, and by an attempt to render the language throughout more perspicuous and energetic; to which is now added a copious Index of Subjects.

Obituary.—Notice of the late Rev. Dr. Osgood.

Intelligence.—Massachusetts Peace Society.—Donations to the Evangelical Missionary Society.—Ordination.

POETRY.

The following beautiful and touching lines (written we think in 1813,) we have once seen in manuscript, and have long wished the privilege of making them more public. We take them from the Salem Gazette of the 7th inst. Whether they have before appeared in print, we are unable to say.

LINES

In memory of a friend.

FAREWELL! before we meet again,
Perhaps through scenes as yet unknown,
That lie in distant scenes of pain,
I have to journey on alone;

To meet with griefs thou canst not feel,
Perchance with joys thou canst not share;
And when we both were wont to kneel,
To breathe alone the silent prayer:

But ne'er a deeper pang to know
Than when I watch'd thy slow decay;
Saw on thy cheek the hectic glow,
And felt at last each hope give way.

But who the destin'd hour can tell,
That bids the loosen'd spirit fly?
E'en now this pulse's fev'rish swell
May warn me of mortality.

But chance what may, thou wilt no more
With sense and wit my hours beguile,
Inform with learning's various lore,
Or charm with friendship's kindest smile.

Each book I read, each walk I tread,
Whate'er I feel, whate'er I see,
All speak of hopes forever fled;
All have some tale to tell of thee.

I shall not, should misfortunes lower,
Should friends desert, and life decline,
I shall not know thy soothing power,
Nor hear thee say, "My heart is thine."

If thou hadst lived, thy well earn'd fame
Had bade my fading prospect bloom;
Had cast its lustre o'er my name,
And stood the guardian of my tomb.

Dost thou, amidst the rapt'rous glow
With which the soul her welcome hears,
Dost thou still think of us below,
Of earthly scenes, of human tears?

Perhaps e'en now thy thoughts return,
To when in summer's moonlight walk,
Of all that now is thine to learn,
We form'd no vain or fruitless talk.

We fancied then these noble ends
The good pursue when life is fled:
The meeting with departed friends,
The converse with illustrious dead.

We spake of knowledge, such as soars
From world to world with ceaseless flight,
And love that follows and adores,
As nature speeds before her sight.

How vivid still past scenes appear;
I feel as though all were not o'er,
As though 'twere strange I cannot hear
Thy voice of friendship yet once more.

But I shall hear it on that day,
Whose setting sun I may not view;
When earthly voices die away,
Thine shall again be heard anew.

We meet again, a little while
And where thou art I too shall be;
And then with what an angel smile
Of gladness thou shalt welcome me.

From the Boston Recorder.

"*And Hagar sat over against him and wept.*"
Gen. chap. 21.

Did not the tear in Hagar's eye,
As o'er her dying son she knelt,
In speechless, silent agony,
Show what the anxious mother felt?

And when she softly breath'd her prayer,
Her tearful eye uprais'd to heaven,
Did not the anguish, beaming there,
Show how the mother's heart was riven?

Then, when in sweetest accents fell
The voice from heav'n—"thy son shall live!"
Think ye an angel's tongue could tell
The joys that bade her heart revive?

O, there's a something in the tear
That dims a mother's kindling eye;
A charm so fraught with love—so dear—
We weep—we know not—care not, why.

Yes—if a spark was ever given
To mortals, from the fires above;
If e'er a flow'r that bloom'd in heaven—
It is a mother's tender love.

MISCELLANY.

ROGER WILLIAMS.

We are happy to hear that a gentleman, whose talents and literary acquirements eminently qualify him for the task, is now writing the biography of this intrepid asserter of religious liberty, who makes so conspicuous a figure in the annals of New-England.

The character of this distinguished man is thus briefly sketched in an elegant oration delivered before the New-York Historical Society, by GULIAN C. VERPLANK, Esq.—*Salem Gaz.*

The glory of having set an example of a practical and extensive system of religious freedom, was reserved for America; and the first legislator who fully recognised the rights of conscience was Roger Williams, a name less illustrious than it deserves to be; for although his eccentricities of conduct and opinions may sometimes provoke a smile, he was a man of genius and virtue, of admirable firmness, courage, and disinterestedness, and of unbounded benevolence.

He was a native of Wales, and emigrated to New-England in 1630. He was then a young man, of austere life and popular manners, full of reading, skilled in controversy, and gifted with a rapid, copious, and vehement eloquence. The writers of those days represent him as being full of turbulent and singular opinions;—"and the whole country," saith the quaint Cotton Mather, "was soon like to be set on fire by the rapid motion of a wind-mill in the head of this one man."* The heresy which appeared most grievous to his brethren, was his zeal for unqualified religious liberty. In the warmth of his charity, he contended for "freedom of conscience, even to Papists and Arminians, with security of civil peace to all," a doctrine which filled the Massachusetts clergy with horror and alarm. "He violently urged," says Cotton Mather, "that the civil magistrates might not punish breaches of the first table of the commandments, which utterly took away from the authority all capacity to prevent the land which they had purchased on purpose for a recess from such things, from becoming such a sink of abominations, as would have been the reproach and ruin of Christianity in these parts of the world."

In addition to these most "disturbant and offensive doctrines," Mather charges him with preaching against the royal charter of the colony, "on an insignificant pretence of wrong done unto the Indians." To his fervent zeal for liberty of opinion, this singular man united an equal degree of tenacity to every article of his own narrow creed. He objected to the custom of returning thanks after meat, as, in some manner, involving a corruption of primitive and pure worship; he refused to join any of the churches in Boston, unless they would first make a public and solemn declaration of their repentance for having communed with the church of England; and when his doctrines of religious liberty were condemned by the clergy, he wrote to his own church at Salem, "that if they would not separate as well from the churches of New-England as of Old, he would separate from them."

All his peculiar opinions, whether true or erroneous, were alike offensive to his puritan brethren, and controversy soon waxed warm. Some logicians, more tolerant or politic than the rest, attempted to reconcile the disputants by a whimsical, and not very intelligible sophism. They approved not, say they, of persecuting men for conscience sake, but solely of correcting them for sinning against conscience; and so not persecuting, but punishing heretics. Williams was not a man who could be imposed upon by words, or intimidated by threats; and he accordingly persevered in inculcating his doctrines publicly and vehemently. The clergy, after having endeavoured in vain to shake him by argument and remonstrance, at last determined to call in the aid of the civil authority; and the General Court, after due consideration of the case, passed sentence of banishment upon him, or, as they phrased it, "ordered his removal out of the jurisdiction of the court." Some of the men in power had determined that he should be sent to England; but, when they sent to take him, they found that, with his usual spirit of resolute independence, he had already departed, no one knew whither, accompanied by a few of his people, who, to use their own language, had gone with their beloved pastor "to seek their providences."—After some wanderings, he pitched his tent at a place to which he gave the name of Providence, and there became the founder and legislator of the colony of Rhode Island. There he continued to rule, sometimes as the governor, and always as the guide and father of the settlement, for forty-eight years, employing himself in acts of kindness to his former enemies, affording relief to the distressed, and offering an asylum to the persecuted. The government of his colony was formed on his favourite principle, that in matters of faith and worship, every citizen should walk according to the light of his own conscience, without restraint or interference from the civil magistrate. During a visit which Williams made to England, in 1643, for the purpose of procuring a colonial charter, he published a formal and laboured vindication of this doctrine, under the title of "The Bloody Tenent, or a Dialogue between Truth and Peace." In this work, which was written with his usual boldness and decision, he anticipated most of the arguments, which, fifty years after, attracted so much attention, when they were brought forward by Locke. His own conduct in power was in perfect accordance with his speculative opinions; and when, in his old age, the order of his little community was disturbed by an irruption of Quaker preachers, he combatted them only in pamphlets and public disputations, and contented himself with overwhelming their doctrines with a torrent of learning, sarcasms, syllogisms, and puns.†

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*Cotton Mather—Magnalia, book VII. in the chapter entitled *Little Foxes*, or the spirit of *Rigid Separation* in one remarkable zealot, &c.

†The title of one of his books against George Fox, and his follower, Burrowes, is "The Fox digged out of his Burrows."

NOTE.

ROGER WILLIAMS was some time Pastor of the First Congregational Society in this town—the first Church gathered and formed in New-England, viz. Aug. 6th, 1629. The following is a list of its pastors from its foundation to the present day.

1629	Francis Higginson	died 1630
1629	Samuel Skelton	died 1634
1631	Roger Williams	banished 1635
1636	Hugh Peters	resigned 1641
	he returned to England and was beheaded as one of the regicides.	
1640	Edward Norris	died 1658
1660	John Higginson	died 1708
1683	Nicholas Noyes	died 1717
1714	George Curwen	died 1717
1718	Samuel Fiske	dismissed 1735
1736	John Sparhawk	died 1755
1755	Thomas Barnard	died 1776
1772	Asa Dunbar	resigned 1779
1779	John Prince, L. L. D. the present venerable pastor.	

NOBLE EXAMPLE OF DISINTERESTEDNESS.

From Wilke's History of the Persecution of the Protestants in the south of France.

To such an infamous perfection was the system of perjury and subornation carried, that 26 witnesses were found to sign and swear, that on the third of April, 1815, General Gilly, with his own hands, and before their eyes, took down the white flag at Nismes; though it was demonstrated that, at the time the tri-coloured flag was raised, he was fifteen leagues from Nismes, and that he did not arrive till three days after the event. Before tribunals thus garnished, innocence had not even a chance of protection. General Gilly was too prudent to appear, and was condemned to death on the charge of contumacy. When the General quitted Nismes, he thought of either passing into a foreign country, or of joining the army of the Loire; and it was long supposed that he had actually escaped But it was impossible to gain any point, or find any security; his only hope was in concealment. The attempt was desperate; a friend found him an asylum in the cottage of a peasant; but the peasant was a Protestant and the General was a Catholic.—"The step," says his friend, "merits consideration." The General did not hesitate; the peasant was poor, and his own life might be sold at a great price; but he confided in his honour. He entered the cottage of a peasant of the canton of Anduze. The name of Perrier deserves to be recorded: he lives by his daily labour; but he displayed virtues that would adorn a throne. The fugitive was welcomed; his name was not asked! It was a time of proscription; his host would know nothing of him; it was enough that he was unfortunate and in danger. He was disguised, and he passed for the cousin of Perrier. The General is naturally amiable, and he made himself agreeable, sat by the fire, ate potatoes, and contented himself with miserable fare. For several months he preserved his retreat, though subject to frequent and imminent alarms. Often he heard the visitors of his host boast of having concealed General Gilly, and of being acquainted with the place of his concealment. Patroles were continually searching for arms in the houses of Protestants; often in the night the General was obliged to leave his mattress, and, half naked, hide himself in the fields. Perrier, to avoid these dangers and inconveniences, made an under-ground passage, by which his guest might pass to an out-house, constructed on the premises. The wife of Perrier could not endure that one who had seen better days, should live as her family, on bread and vegetables, and she occasionally bought meat to regale the melancholy stranger. These purchases were so unusual, that they excited attention; in a time of terror, danger is every where; it was suspected that Perrier had some one concealed; nightly visits were more frequent. In this state of agony, he sometimes complained of the hardness of his lot. Perrier one day returned from market, in a meditative mood, and, after some inquiries from his anxious guest, he replied—"Why do you complain; you are fortunate, compared with the poor wretches, whose heads were cried in the market; Brugnier, the Pastor, at 2,400 francs; Bresse, the Mayor, at 2,400 francs; and General Gilly at 10,000.

"Is it possible?" "Aye, it is certain."—Gilly concealed his emotion; a momentary suspicion passed his mind; he appeared to reflect. "Perrier," said he, "I am weary of life; you are poor and want money; I know Gilly, and the place of his concealment; let us denounce him; I shall no doubt obtain my liberty, and you shall have the 10,000 francs."—The old man stood speechless, as if petrified.—His son, a gigantic peasant, 27 years of age, who had served in the army, rose from his chair, in which he had listened to the conversation, and in a tone not to be described, said, "Sir, hitherto we thought you unfortunate, but honest; we have respected your sorrow, and kept your secret; but since you are one of those wretched beings who would inform of a fellow man, and insure his death to save yourself, there is the door, and if you do not retire, I will throw you out of the window." Gilly hesitated; the peasant insisted; the General wished to explain, but he was seized by the collar. "Suppose I should be General Gilly," said the fugitive; the soldier paused. "And it is even so," he continued "denounce me, and the 10,000 francs are yours." The soldier threw himself on his neck; the family were dissolved in tears; they kissed his hands, his clothes; protested that they would never let him leave them, and they would rather die, than he should be arrested. In their kindness he was more secure than ever; but the cottage was more suspected, and he was at length obliged to seek another asylum. The family refused any indemnity for the expense he had occasioned them; and it was not till long after, that he prevailed on them to accept an acknowledgement of the hospitality he had experienced. When the course of justice was more free, in 1820, General Gilly demanded to be tried; but there was nothing against him;—and the Duke d'Angouleme conveyed to Madame Gilly, the permission of the King, for the return of her husband to the bosom of his country.

From the National Gazette.

GREAT DAMS.

That across the river Schuylkill, near Philadelphia, is 54 1-2 feet high, from its base to the top; 36 feet under water, 18 1-2 feet above water, 12 feet of which is that height above the level of the overfall. It is 150 feet broad at its base, and 14 feet wide on the top; is coated with a stone wall 3 feet thick, beginning at the water's edge on the upper side, proceeding on an angle of 45 degrees until it reaches the top, then horizontal 12 feet till it meets a perpendicular stone wall six feet in thickness, and well bedded in mortar on the lower side, thus completely securing the whole work.

The dam has an overfall of 1204 feet long, and its whole length from shore to shore is upwards of 1600 feet, a part of the channel it crosses over is 36 feet deep, and the greatest volume of water that has at one time passed the overfall has been nine feet in depth, and in velocity computed to be at the rate of 12 miles an hour.

The purposes for which this great dam was constructed were, for forming one of the most extensive water powers known in history, and for facilitating the Schuylkill canal navigation, now completing through the centre of Pennsylvania, to the extent of about 100 miles, up to the inexhaustible coal mines in a north west direction at Mont Carbon; and from Reading there is another branch of canal navigation, carrying on by the Union Canal Company, of about 70 miles in length, in a south west direction from Reading, into the Susquehanna; these united canals will open a secure course for the extensive trade of the Susquehanna and Schuylkill rivers to Philadelphia. Those objects, so far as regard this dam, have been effectually accomplished.

That styled "the Great Dam," over the Hudson, near fort Edward, is 900 feet in length, and 30 feet high, constructed of timber after the manner called "cob work."

"There are two things that cannot be repeated too often; *one*, that wine is not nourishment; that it excites, not strengthens; that it is not diet, but medicine, to relieve or prevent languor, and to assist the stomach in digesting its food; the latter of which it oftener troubles than aids. The *other*, that intemperance is to be measured, not by the quantity of wine, but by its effects on the constitution; not by cups, but consequences. Let no man fancy because he does not drink much he is no sot. Pope said, that to him, more than one glass was a debauch, and every man who habitually takes more than his stomach can bear, sooner or later arrives at those miseries which he has so often read of as the effects of hard drinking. Every healthy toper is a decoy-duck, and no more proves that health is safe in intemperance, than an unwounded soldier that life is secure in a battle. 'Strength of nature in youth,' says Lord Bacon, 'passeth over many excesses which are owing a man till his age.'"

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A. BANCROFT, *Moderator.*
SAMUEL CLARKE, *Scribe.*

Lancaster, Oct. 22, 1822.

P. S. The above selection is for sale at the bookstores of Messrs. Richardson & Lord and of Cummings & Hilliard, Boston—62 1-2 cts single, in boards—and $6.50 per dozen, bound in sheep.

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